قلب سليم

A Sound Heart



Author:

Shaikh-ul-Arab Wal-Ajam Arifbillah
Hazrat-e-Aqdas Moulana Shah
Hakeem Muhammad Akhtar Saheb
دامت برکاتہم

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Dedicated to:

All the writings of this humble servant are in reality due to the combined blessings of the company of our spiritual guides:

- Muhyius Sunnat Hazrat-e-Aqdas
Moulana Shah Abrarul-Haq Saheb رحمۃ اللہ علیہ *and*

- Hazrat-e-Aqdas Moulana Shah
Abdul Ghani Saheb Phoulpoori رحمۃ اللہ علیہ *and*

- Hazrat-e-Aqdas Moulana Shah
Muhammad Ahmad Saheb رحمۃ اللہ علیہ

Muhammad Akhtar عفا اللہ تعالیٰ عنہ

Important Details

Name of the lecture:
A Sound Heart

Lecturer:
Shaikh-ul-Arab Wal-Ajam Arifbillah Hazrat-e-Aqdas
Moulana Shah Hakeem Muhammad Akhtar Saheb دامت برکاتہم
(May his shadow remain over us for a hundred and twenty years)

Date: September 11, 1994

Day & Time: (SUNDAY) After Zuhr Salah

Place: Masjid-e-Noor (Manchester) Britain

Contents

Compiler's Note

Hazrat Moulana Shah Hakeem Muhammad Akhtar Saheb مد ظلہم is in no need of any introduction. He is the *Khalifah* of the eminent Khalifah of Hazrat Moulana Ashraf Ali Saheb Thanwi رحمۃ اللہ علیہ namely Hazrat Moulana Shah Abrarul Haq Saheb رحمۃ اللہ علیہ of Hardoi, India. Allah Ta'ala has granted Hazrat Moulana Shah Hakeem Muhammad Akhtar Saheb دامت برکاتہم immense acceptance throughout the world. His discourses have an amazing effect on the heart of the listeners.

Whoever has sat in Hazrat's discourses has certainly experienced that Hazrat's heart is completely uneasy in endeavoring to reform the condition of the Muslims. In what a loving way he brings people closer to Islam and makes them have a close attachment to Allah Ta'ala.

It is for this reason that his discourses and lectures have caused a revolution in the lives of thousands of people. This has not only occurred in the Indian subcontinent, but also in Africa, America and Europe. The Muslims of these countries, due to the hostile environment and their own deficiencies, are distant from Deen. Hazrat's discourses and advice have once again changed the direction of their lives. He has embedded the fear of Allah and the concern of the Hereafter in their hearts.

Today, there is no scarcity of such people in these countries who have illuminated their hearts due to Hazrat's magnetic discourses. This series continues and may Allah Ta'ala increase it all the time.

ایشیا یورپ سے لے کر افریقہ تک فیض یاب

کیا بتاؤں فیض اختر کیسا عالمگیر ہے

From Asia and Europe to Africa, has he disseminated his benefit
How can I tell you how international the benefit of Akhtar is

Whenever Hazrat graces the shores of Britain with his presence, let alone the masses, even the scholars and pious ones regard it as a good fortune to be in his presence.

During his journey of 1994 to Britain, he addressed a large gathering at Masjidun Noor of Manchester on Sunday, September 11, 1994, after Zuhr.

Before his talk, he asked the Imam of the Masjid what his name was, to which the Imam Saheb replied, "Muhammad Saleem, Consequently, due to the relationship of this name, he titled his talk, قلب سلیم A Sound Heart. This is the talk that has been translated and presented to you here. Examine your hearts and see whether they can be described as قلب سلیم , May Allah Ta'ala forbid, they should not be قلب قسیم A Sick Heart.

Ponder over the signs of a sound heart which Hazrat has enumerated here and strive to make your heart a sound one.

May Allah Ta'ala grant blessings in Hazrat's life and make his spiritual blessings everlasting, AMEEN.

Moulana Muhammadi Ayyub Surti

A Sound Heart

بسم الله الرحمن الرحيم

يوم لا ينفع مال ولا بنون الا من اتى الله بقلب سليم

The Day when neither wealth nor sons will benefit except the one who comes to Allah with a sound heart

Whilst sending us to this world by granting us wealth, children and businesses, Allah Ta'ala has informed us not to become engrossed in the glitter and glamour of this foreign world and forget our real homeland, the Hereafter. The one who destroys his Hereafter by becoming engrossed in the dazzle of this world is an international donkey.

Are we going to live here permanently or are we eventually going to depart? Graveyard is a silent abode. We have to depart from this secular life one day.

آکر قضا باہوش کو بے ہوش کر گئی

ہنگامہ حیات کو خاموش کر گئی

Fate arrived and made the conscious unconscious
It silenced the activity of life

How many plans a person makes: he wants to build a house, he wants to do this and that but when death comes, a person's eyes are open, but he cannot see. He has ears but he cannot hear. He has a tongue but he cannot taste. He has hands but he cannot count the pounds. All his senses are rendered useless.

Akbar Ilahabadi, the judge said,

قضا کے سامنے بیکار ہوتے ہیں حواس اکبر

کھلی ہوتی ہیں گو آنکھیں مگر بینا نہیں ہوتیں

The senses become useless in front of predestination (death) O Akbar
Though the eyes are open, but unable to see

He also said,

حرف پڑھنا پڑا ہے ٹائپ کا

پانی پینا پڑا ہے پائپ کا

One read the alphabets that are typed
One drank the water that is in the pipe

نہیں سیکھا انہوں نے دین، رہ کر شیخ کے گھر میں
پلے کالج کے چکر میں، مرے صاحب کے دفتر میں

Although they lived in the Shaikh's house, they did not learn Deen
They were brought up in the college, and died in the gentleman's office

How can one achieve Deen in this way? A poet says,

نہ کتابوں سے نہ وعظوں سے نہ زر سے پیدا
دین ہوتا ہے بزرگوں کی نظر سے پیدا

Deen is not created through books, lectures or wealth
It is created through the glance of the pious servants

No matter how useless a person may be. Let him stay in the company of a pious person for a few days and see the result of it. If he says morning and evening, "I will remain useless. I cannot become worthy," yet the announcement of the companionship of the Wali will be, "You are useless, but if you remain in my company, you will have to become worthy." This is similar to an indigenous mango being grafted with a superior quality mango. The agriculturalist continues securing the joints of the roots so that the roots join fully into each other. If the indigenous mango from morning till evening says three times, "I will not become a superior mango," it will become superior quality mango no matter how much clamor it makes.

From this you can understand that no matter how unworthy and despised you are, you can become a Waliulla (friend of Allah). Due to the company of a Wali, a person can become a Wali.

Today we cry of lack of good company and this is the reason for irreligiousness spreading among us. Many a drunkard has become a Wali due to the company of the Ahlullah (friends of Allah).

There was a drunkard in Jounpur, India, the city of Hazrat Dr. Abdul Hayy Saheb رحمۃ اللہ علیہ. The drunkard was an expert poet of India. He asked Dr. Abdul Hayy رحمۃ اللہ علیہ, who was a Khalifah of Hazrat Thanwi رحمۃ اللہ علیہ you have the degree of LLB and you are an embodiment of Noor (spiritual effulgence) from head to toe. Great scholars are benefiting spiritually from you and you have the attire of the pious ones, namely, a long Kurta and a Topee (hat). He asked Dr. Saheb رحمۃ اللہ علیہ where did you obtain this bounty from? Can a drunkard like me become a friend of Allah? Dr. Saheb replied, "You also go to him (Hazrat Thanwi رحمۃ اللہ علیہ) through whose blessed company thousands of people became Walis. You will also become a Wali, if Allah wills," The Being who makes a person a Wali is Allah. This is similar to the situation where Allah grants a child but the relationship of the husband and wife is also necessary.

Some people say that they want to become Wails by means of correspondence. Hakeem Ul Ummat رحمۃ اللہ علیہ used to say, "If the wife lives

in Karachi and the husband in Lahore or the husband lives in England and wife lives in Gujrat, and both of them continue corresponding with one another, will they obtain offspring?"

If a person lived in the era of Nabi صلی اللہ علیہ وسلم and he wrote thousands of letters to him without visiting him or spending time in his companionship, could he become a Sahabi? Without the companionship of Nabi صلی اللہ علیہ وسلم a person can never become a Sahabi. Likewise, without the companionship of the friends of Allah, one cannot become a friend of Allah. My first Shaikh, Shah Abdul Ghani Saheb رحمۃ اللہ علیہ in whose company even Hazrat Moulana Abram, Haq Saheb رحمۃ اللہ علیہ stayed, used to say in a brief manner. Sweetmeats are obtained from the sweetmeat merchant. Kabaabs are obtained from the kabaab seller. Clothing is obtained from the cloth merchant. Mangoes are obtained from the mango seller. Therefore, Allah is obtained from the friends of Allah, if you had the thirst of love for Allah, you would run for a thousand miles to drink from the Oasis of His love.

A person travelled from Syria to Madina Munawwarah and asked Hazrat Umar رضی اللہ تعالیٰ عنہ to teach him the At-Tahiyaat which Nabi صلی اللہ علیہ وسلم taught him. Hazrat Umar رضی اللہ تعالیٰ عنہ asked the man if he had any business in Madina Munawwarah or any relatives or did he come merely to learn the At-Tahiyaat. He replied, "By the oath of Allah, I have no other work in Madina Munawwarah except to learn the At-Tahiyaat from you which Nabi صلی اللہ علیہ وسلم taught you." Hazrat Umar رضی اللہ تعالیٰ عنہ remarked, "O people of Madina, if you want to see an inhabitant of Jannah (a Jannati), look at this man."

The situation, presently, is that teachers are present in every suburb and locality. Even if a person is only ten miles away from a teacher, he still requires a teacher to come to him from the city, e.g. from Karachi. Today, a person interested in learning is not prepared to travel even ten miles. However, those people who had the thirst for knowledge, travelled for thousands of miles to obtain the company of the pious, thereby becoming the friends of Allah. In this way, they were able to achieve success in this world and in the Hereafter.

You may wonder how a person can be successful in this world. The person who has meager provisions but has tranquility in his heart, due to the remembrance of Allah, is better than the wealthy man who eats Biryani and Kabaabs, runs around Manchester counting his pounds all the time, but has no peace of mind. He is uneasy and anxious all the time.

خدا کی یاد میں بیٹھے جو سب سے بے غرض ہو کر
تو اپنا بوریہ بھی پھر ہمیں تخت سلیماں تھا

The one who is independent of all and sits remembering Allah
His seat becomes the throne of Sulaiman علیہ سلام

The world of the friends of Allah is completely different due to the

benefit of taking His name. He separates their earth and sky from the earth and sky of the disbelievers.

Moulana Rumi رحمة الله عليه says that this sun (of the universe) is not our sun because the enemies also benefit from it. The friends should have that sun which is not available to others. What does this means? O the Creator of the sun and the moon, grant us the ability to take Your name. O the One that grants light to the sun and the moon, if You enter our hearts due to Your Zikr, that light is far superior to millions of suns. When this light enters the heart, it enters with all the attributes of the Creator. It brings millions of suns into the heart. It is not in need of the sun and the moon.

Moulana Rumi رحمة الله عليه asks when does our day start? It does not start with this sun. When we take the name of Allah Ta'ala in the Fajr Salat and recite the Qur'aan that is when our day commences. The light of the sun is a creation whereas we are connected to the Creator (i.e. Allah Ta'ala). We want to please Him. Therefore, the sun of the lovers of Allah Ta'ala emerges when Allah enters their hearts. The sun that is available to both friends and foe grants no distinguishing characteristic.

If an enemy and a friend request a gift and you give both of them the same gift, the friend will say, "What is the matter with me? The one for whom I have sacrificed everything, has not afforded me any distinguishing status. When you cannot distinguish between the favor of an enemy and a friend, what have you achieved from our friendship?"

The enemies of Allah also possess beautiful wives, excellent businesses and a Mercedes motor vehicle. If a believer achieves these things, it is not his distinguishing feature. The special standard of a believer is the Zikr of Allah and to please Him. Otherwise, what is the difference between a Jewish American driving a Mercedes Benz and a Waliullah (friend of Allah) driving one. The Waliullah has Allah Ta'ala with him while the Jew is moving with an empty vehicle. The Jew is traveling with a creation of Allah Ta'ala while the Muslim is traveling among the creation with the Creator Himself.

Some simple-minded Muslims, on seeing the elegant buildings and magnificent cars of the non-Muslims, feel disheartened. They ponder over the fact that Allah Ta'ala has granted so many material possessions to His enemies, yet His close friends who make Zikr and perform Tahajjud have received so little. Allah Ta'ala has granted you those things that you have to open your eyes to see.

If you offer a sweet to a child for fifty pounds, he will hand over the fifty pounds to you without any hesitation because he is ignorant of the fact that he can purchase many more sweets with the fifty-pound note. We are just as ignorant as the child is. In spite of being granted the ability to remember Allah Ta'ala and obey Him, we still express regret. Whoever attains Allah Ta'ala should not express any remorse. In fact, the one who attains Allah Ta'ala does not experience any regret.

جو تو میرا تو سب میرا فلک میرا زمیں میری
اگر اک تو نہیں میرا تو کوئی شے نہیں میری

If You belong to me, then everything is mine, sky is mine and the earth is mine
If You do not belong to me, then nothing belongs to me

Now listen to my poem.

دشمنوں کو عیش آب و گل دیا

You have granted the enjoyment of water and sand to the enemies

Who is the enemy? What have you given the Jews, the Christians and all the disbelievers? You have given them water and sand, a woman made of sand, Kabaabs of sand, Biryani of sand, a house of sand and a vehicle made of sand. They are pleased with all of this. They are satisfied with all this sand but they have no connection with the Creator of the skies and the earth.

دشمنوں کو عیش آب و گل دیا
دوستوں کو اپنا دردِ دل دیا

You have granted the enjoyment of water and sand to the enemies
To Your friends, You have given them Your love

My heart takes enjoyment from such poetry. The one whom Allah Ta'ala grants His love, he experiences extreme ecstasy upon uttering the name of Allah Ta'ala.

A person eats and relishes Samoosas, Pappar and Kari kichri in solitude. This is the special food of the Indians of Gujrat. Another person tells him that he has not made any progress. What progress is there when a person is in distress all the time? He has kidney-failure, blood cancer and is in difficulty all the time.

When Pappar is made, it is first rolled out and then eaten. If a person strives for a few days, Insha-Allah, he will obtain the Pappar of Allah's love. But we are not willing to make any effort and expect to eat delicious food all the time. We do not want to spend time in the company of Allah's friends while expecting to obtain everything. First strive and experience difficulties in order to reach Allah Ta'ala. The Sahabah رضی اللہ تعالیٰ عنہ sacrificed their lives and some of them even martyred before they attained Allah Ta'ala. Listen once again to my poem.

دشمنوں کو عیش آب و گل دیا
دوستوں کو اپنا دردِ دل دیا

You have granted the enjoyment of water and sand to the enemies
To Your friends, You have given them Your love

What is the difference between the two? Where are the ones who carry the pain of Allah's love today? Listen to the difference.

ان کو ساحل پر بھی طغیانی ملی

مجھ کو طوفانوں میں بھی ساحل دیا

They obtained a storm even on the shore
While He gave us the shore even during the storm

They commit suicide even while living in air-conditioned rooms. And, yet He has given us peace and solitude even in our worries and anxieties.

زندگی پر کیف پائی گرچہ دل پر غم رہا

ان کے غم کے فیض سے میں غم میں بھی بے غم رہا

I found life to be full of enjoyment even though my heart was grieved
Due to the mercy of His grief, even during grief, I remained without grief

The friends of Allah Ta'ala may experience thousands of worries but their hearts are grief-proof. If Switzerland and Europe can manufacture waterproof watches, Allah Ta'ala can most certainly make the hearts of His friends grief-proof. There may be grief on all sides, but it does not penetrate their hearts. They are pleased at all times with the decree of Allah to the extent of being intoxicated with His commands.

بے کیفی میں بھی ہم نے تو اک کیف مسلسل دیکھا ہے

جس حال میں بھی وہ رکھتے ہیں اس حال کو اکمل دیکھا ہے

Even during the times of no apparent enjoyment, I saw continuous enjoyment
Whatever condition He keeps me in, I have found that condition to be the most perfect

My friends, I am in the Mosque where I can take on oath and say, "By Allah, the one who did not attain Allah, has been deprived of this world." We feel that by obtaining a house, Pappar, Samoosas, a wife, children, a business and a car, we have achieved everything, but what have we achieved for the life after death?

When the dead body is lowered into the grave, how many Samoosas and Papars accompany the deceased? How many Mercedes cars, wives and children go with him?

However, the one who has attained Allah Ta'ala is intoxicated even beneath the ground. The crowns and thrones of the kings are nothing in front of him because the kings are intoxicated with the minutest of Allah's gifts and

he has the Being who gives these gifts inside his heart. Even without a kingdom, he obtains the enjoyment of a kingdom. Without being with women, he has the intoxication of their company. The heart that contains the Creator of all beautiful women has an unlimited amount of beauty in it. Therefore, you will not see any friend of Allah becoming entangled in love affairs. He will say, "May Allah save me from the romantics, the fools." Only Halaal is exempt from this romantic world. If this had not been the case, you would go back to your wives and tell them that today you have heard a lecture therefore, do not come near me. For Allah's sake, have love for your spouses. Allah is pleased with this and it is an act of reward. When I speak of things other than Allah, I am referring to all the Haraam women that are walking on the streets. Do not look at Haraam. Remain intoxicated in the remembrance of Allah Ta'ala by eating the Chutney and bread of Halaal, The remembrance of Allah Ta'ala has such intoxication which even the wine of this world cannot perceive.

Moulana Rum رحمۃ اللہ علیہ says that:

بادہ در جوش است جوش است

All The wines of the world are begging from His intoxication

The intoxication of worldly wines cannot perceive the enjoyment kept in the intoxication of love of Allah Ta'ala. There is no comparison All the wines of the world are begging from His intoxication. As soon as a person drinks wine, he needs to urinate. When the friends of Allah drink the wine of His love, their hearts become filled with illumination.

شاہوں کے سروں میں تاج گراں سے درد سا اکثر رہتا ہے

اوراہل صفا کے سینوں میں اک نور کا دریا بہتا ہے

There is a heavy burden most of the time on the heads of the kings
(on account of the responsibilities that come with the crown)
While in the bosoms of the faithful, a river of illumination flows

What can I tell you? If you want to obtain the enjoyment of both the worlds, then become a friend of Allah Ta'ala. Is Allah Ta'ala not the Creator of both the worlds? The one, who finds Allah, has found the vitamin and the summary of both the worlds. A person cannot eat many apples in one sitting. After eating three apples, his stomach wants to burst. However, the one who is the lover of Allah Ta'ala perceives the enjoyment of all the apples of the world in taking the name of Allah Ta'ala. The ecstasy of all the Biryanis of this world is in the name of Allah Ta'ala because He is the Creator of all the enjoyments of this world. He is the fountainhead of all the pleasures of the universe. The one who has love for Allah Ta'ala, and Allah has entered his heart, has achieved both the worlds. He experiences the most enjoyment. He is actually in Paradise because Paradise is a creation of Allah Ta'ala, while

Allah is the Creator, Can Paradise be compared with the Creator? The one who has attained Allah, experiences more enjoyment than even Jannah.

I composed a verse in England. On my way to breakfast at Hafiz Musa's house, I saw on Englishwoman walking with two dogs. Immediately, I composed the first stanza.

کسی کو ذوق گلاب ہے اور کسی کو ذوق کلاب ہے

کوئی جنابت میں مبتلا ہے تو کوئی عالی جناب ہے

Some people desire roses, while other desire dogs
Some people are indulging in impurity, while others are on high stages

The friends of Allah are on high stages while Ghusul (bath) is obligatory all the time on these Englishmen.

I composed the second poem at the time of breakfast.

مانا کہ میر گلشن جنت تو دور ہے

لیکن ہوں دل میں خالق جنت لئے ہوئے

O Meer, I have accepted the fact that the garden of Paradise is far
But I have the Creator of Paradise in my heart

Make a connection with Allah Ta'ala and you will experience the joy of kings for free without any election. Without having to endure the coquetry of women, you will experience the enjoyment of the beauty of women because He is the Master and the Creator of beauty. Without having Samoosas and Pappar, you will achieve their enjoyment. You will truly experience the joy of having Allah Ta'ala in your heart.

وہ دل میں تو آتا ہے سمجھ میں نہیں آتا

میں جان گیا بس تری پہچان یہی ہے

You come into the heart, but I cannot fathom it
I have understood that this is the sign of recognizing You

But in what kind of heart does Allah come? Which heart does Allah Ta'ala makes His house and dwelling place?

It is mentioned in a Hadith-e-Qudsi

انا عند المنکسرة قلوبهم

I dwell in the broken hearts

We all live in fixed homes that are clean and tidy while Allah Ta'ala accepts broken hearts for Himself. When does the heart break? It breaks when you walk on the streets and safeguard your eyes. The heart does not

break in the Mosques. By means of worship, you can become even more intoxicated. Worship Allah by all means, but if you want to construct the house of Allah Ta'ala in the heart, then safeguard your gazes on the roads. Bare legs have destroyed many a Sufi. When you protect your gaze and abstain from every sin, the desire of the heart breaks. The heart desires to look. By not looking, the desire is smashed. When the heart breaks, Allah enters the heart. Allah is attained by shedding the blood of desires.

When does the sun of the world rise? It rises when the horizon becomes red. When will the sun of Allah rise in the heart? It will rise when the heart becomes red with the blood of one's desires. Then, if Allah wills, the sun of Allah's proximity will rise from every horizon of the heart. The sun of the world rises from only one horizon, the east. However, the sun of Allah's proximity rises from every horizon in the hearts of Allah's friends who are constantly drinking the blood of their desires. The illumination of Allah Ta'ala rises from all four horizons of the heart. Is Allah Ta'ala attained free of cost? Rasulullah صلی اللہ علیہ وسلم mentioned in a Hadith, "Indeed the commodity of Allah is very expensive." Do not regard it as cheap. Merely becoming a Muslim outwardly and eating beef does not make one a pure Muslim.

There was a friend of Allah in a jungle who asked Allah what he could sacrifice for His sake in order to reach Him. A voice from above said, "O My slave, sacrifice both the worlds for Me."

He said:

قیمت خود ہر دو عالم گفتی

نرخ بالا کن کہ ارزانی ہنوز

O Allah, You have named the two worlds as Your price
Increase the price because this value seems to be cheap

A person can become a Waliullah by means of piety. But what is Taqwa? It is abstinence from all evil and sins. Is sinning a good act? No, it is evil. Does one attain respect or disgrace by means of sin? One only attains enjoyment for a little while after which there is only disgrace upon disgrace.

لذت عارضی ملی　　　عزت دائمی گئی

Temporary enjoyment was achieved　　While permanent honor departed

If we give ourselves to Allah, abandon evil actions and hurl the pebbles of sin away, we will achieve the gems of Allah's love. Is it not a profitable deal? One day you will have to leave sins. Once you are wrapped in the burial shroud, you will no longer retain the ability to gaze at any woman. Will you make your *Nafs* ready for any teddy (woman) and will you study her then? Till today have you seen any corpse craning his neck from the *Kafan* to stare at someone's bare legs? So when you have to leave sins when you die, why not leave them while you are alive? Allah Ta'ala wants you to leave sins voluntarily because once you are dead; you will be forced to abandon all sins. So why not give your life to that Being who has granted you life?

کسی خاکی پر مت کر خاک اپنی زندگانی کو
جوانی کر فدا اس پر کہ جس نے دی جوانی کو

Do not waste your life on any person made of dust
Sacrifice your youth for the One who gave you youth

After a few days, when the geographical contours of the lover's face changes and the beauty becomes an old hag, will you still admire her? People flee from such old women. If you want lo see an international idiot, look at the person who stares at beautiful faces. It is amusement for a few short days only.

What will be the consequence of these lovers? Listen to my couplet:

کمر جھک کے مثل کمانی ہوئی
کوئی نانا ہوا کوئی نانی ہوئی

The back became bent like a bow
Some became grandfather and some became grandmother

ادھر جغرافیہ بدلا ادھر تاریخ بھی بدلی
نہ ان کی ہسٹری باقی نہ میری مسٹری باقی

There the geography changed and here the history also changed
Neither did his history remain nor did my being a mister remain

Therefore, become a friend of Allah and you will benefit above the earth, as well as below it. You will reap the benefits in the plain of Resurrection as well. Also, make Du'a for me. Follow the actions of Allah's friends and abandon all sins. Even the word bad (Kharab) is bad. Kharab is made of Khar (donkey) and Aab (water). The water of the donkey is its urine. Is it not a commendable action not to separate oneself from urine? If you do not leave donkey's urine, then what else will you do?

Now I will explain the verse as I had promised.

Allah Ta'ala says that wealth and children will be of no avail except for the one who comes with a sound heart to Allah on the Day of Resurrection.

Due to Moulana Saleem, I have chosen the topic of قلب سلیم A Sound Heart here. There are five Tafseers (commentries) for the phrase قلب سلیم. By means of these Tafseers, we can ascertain whether we have sound hearts or not. We have to find out whether our hearts are well or ill. These are the five Tafseers of قلب سلیم.

The First Sign of A Sound Heart

الذی ینفق مالہ فی سبیل البر

The one who spends his wealth in good avenues (for the sake of Allah)

He spends on *Madrasah*, Mosque or any other cause that works to spread Allah's Deen. One should spend generously in such avenues and hope that he will be rewarded for it in the Hereafter. This is a means of foreign exchange. The one who is a miser (Makkhi Choos) will not spend in the path of Allah. Now, you may ask what is a Makkhi Choos? There was a miser, and a fly fell into his curry. When the fly began to fly away, he quickly caught it, licked the gravy off its wings and then let it go. From that time onwards, the phrase Makkhi chaos came into existence.

Another incident comes to mind. A miser was eating figs, which are called 'Teen' in Arabic. A Qari Saheb was passing by. The miser realized that he would have to share the figs with him. He immediately hid the figs in his Shawl. When Qari Saheb arrived, the miser asked him to recite Surah Wat-teen والتین The word "Wat-teen" means "By the oath of the fig," Qari Saheb began reciting the Surah in the following manner:

والزیتون وطور سینین

The miser said, "Qari Saheb, you have erred! You left out والتین .The verse is والتین والزیتون Qari Saheb replied, "I have not forgotten. How can I read والتین when the figs are hidden under the Shawl?"

The Second Sign of A Sound Heart

الذی یرشد بنیہ الی الحق

A person who guides and makes his children the friends of Allah Ta'ala

When a person's children are afflicted by cancer or some other illness, he runs to the friends of Allah. He hankers after *Taweezes* and asks the friends of Allah to supplicate for him.

Similarly, if one's children are afflicted by the illness of negligence, they do not perform Salah or Fast, they behave like hippies, hanker after women and are involved in the evils of films, videos and music, one should be concerned. One should worry about their condition on the Day of Resurrection. Take them to the friends of Allah Ta'ala. Plead with them or give them some money and take them to Allah's chosen servants where the talks of Deen are taking place. To endeavor to make one's children pious is also a sign of a sound heart. Now you can decide for yourself whether you have a sound heart or not.

The Third Sign of A Sound Heart

الذی یکون قلبه خالیا عن غلبة الشهوات

The one whose heart is free of the preponderance of desires

He is not so overpowered by desires that he cannot distinguish between Halaal and Haraam. This means that if a person desires Halaal, for example, he wants to drink Marinda or Coke or he wants to eat Samoosas, he can do so. He can partake of whatever is Halaal. However, if pork is being praised somewhere, he should not even look at it. Do not even look at Haraam. Look at your wife and parents. By looking at your parents with love, Rasulullah صلی اللہ علیہ وسلم said that such a person receives the reward of an accepted Hajj. The Sahabah رضی اللہ تعالیٰ عنہ asked what if a person looks at his parents a hundred times a day. Rasulullah صلی اللہ علیہ وسلم replied that a person can look as many times as he wants. Allah Ta'ala is great. He will be rewarded as many times.

He has granted you the ability to see with your eyes and the ability to hear with your ears. Use these senses, which Allah has granted you, for His sake. Allah has given life (Jan) and bread (Nan). Eat bread and abstain from Haraam. One who stares at females, whether at the airport or in shopping malls or unnecessarily passes by girls school does not have a sound heart. This is a very dangerous malady. If he truly believed in Allah and the Final Day, his human nobility would not have permitted him to look at Haraam things. Allah is watching you no matter where you look.

میری نظر پہ ان کی نظر پاسباں رہی
افسوس اس احساس سے کیوں بے خبر تھے ہم

His gaze was a sentinel over my gaze
Regretfully we were oblivious of this perception

The Fourth Sign of A Sound Heart

الذی یکون قلبه خالیا عن العقائد الباطلة

A person whose heart is free of wrong and deviated beliefs

One whose heart is free of wrong and deviated beliefs. He does not ask for things from the graves. Remaining free of deviated beliefs is also a sign of a pure heart. The one who asks from beings other than Allah or who regards disobedient people as the friends of Allah Ta'ala also does not possess a sound heart. Accordingly, a pious poet says:

گر ہوا پہ اڑتا ہو وہ رات دن

ترک سنت جو کرے شیطان گن

Even if he flies in the air day and night,
Consider him to be Shaytaan if he abandons the Sunnah

It is sinful to regard as Waliullah that person who has no regard for the Sunnah. It is Kufr. There is a disease today of regarding such people as pious people and going to them who are speculators and those who don loincloths but do not perform Salah, who smoke cigarettes and have no beards. A Waliullah is only the one who treads the path of Rasulullah صلی اللہ علیہ وسلم

The Fifth Sign of A Sound Heart

The fifth Tafseer is extreme for the great friends of Allah.

الذی یکون قلبه خالیا عما سوی الله

The one whose heart is empty of everything besides Allah

His heart reflects the following poems:

دل مرا ہو جائے اک میدان ہو

تو ہی تو ہو، تو ہی تو ہو، تو ہی تو

My heart should become one plain
Where only You remain

اور مرے تن میں بجائے آب و گل

درد دل ہو، درد دل ہو، درد دل

Instead of water and clay in torso
There must be only a pain in the heart for You

غیر سے بالکل ہی اٹھ جائے نظر

تو ہی تو آئے نظر دیکھوں جدھر

My gaze must be cast off others completely
Only You must be visible wherever I took

When a person has Allah in his heart, he sees Allah everywhere, When the heart is negligent, it reflects the following couplet.

دل گلستاں تھا تو ہر شے سے ٹپکتی تھی بہار

دل بیاباں ہو گیا عالم بیاباں ہو گیا

When the heart was a garden, spring dripped from everything
When the heart became desolate, the whole world became desolate

When the heart is ravaged due to sins, the whole world will seem to be plundered. However, if Allah is in the heart, one will see a garden and the Creator of flowers everywhere. How does one obtain the Creator of flowers? When you turn your gaze away from the flowers of this world, you will obtain the Creator of flowers. A pious poet says:

ہم نے لیا ہے دردِ دل کھو کے بہارِ زندگی

اک گلِ تر کے واسطے ہم نے چمن لٹا دیا

I have lost the spring of life and obtained the pain of the heart
I lost the entire garden for the sake of one moist flower

Sacrifice the whole enjoyment of London and England, otherwise, you will obtain only land from England and you will not obtain Allah Ta'ala.

Let us supplicate to Allah Ta'ala to grant us a life of piety. O Allah, forgive our sins. Forgive our past sins. Illuminate our present with Your pleasure and render our future radiant with piety and steadfastness. Grant all of us a life of piety. O Allah, Make Akhtar, his family, his friends and all his acquaintances reach the final limit where the *Siddiqeen* reach.

DU'A - A necessary condition for attaining the love of Allah Ta'ala

One of the necessary conditions for attaining the love of Allah Ta'ala, which many people are neglectful about is Du'a (supplicating to Allah Ta'ala from the depths of the heart).

We know how to ask Allah Ta'ala for our worldly needs but only the special servants of Allah Ta'ala ask Allah for His love. This fact is substantiated from the Hadith of Rasulullah صلی اللہ علیہ وسلم wherein he supplicates:

اللھم انی اسالک حبک

O Allah! I ask You for Your love

(Tirmidhi Shareef)

Hazrat Haji Imdadullah Muhajir Makki رحمۃ اللہ علیہ used to cry to Allah Ta'ala saying:

کوئی تجھ سے کچھ کوئی کچھ مانگتا ہے
الٰہی میں تجھ سے طلب گار تیرا

Some are asking for something and some for something else
O Allah! I beg of You to grant me Yourself

The method of supplicating Allah Ta'ala in this special manner, however, should be learned from those who have a special connection with Allah Ta'ala. For this, there is couple of heart-rending Du'as of *Hazratwala* mentioned below for the benefit of the respected readers. May Allah Ta' ala grant us all the ability to supplicate to Allah Ta'ala through them.

- O Allah Ta'ala! Entrench this firm intention within our hearts that we will no longer displease You. We will put our lives on the line in order to please You. We will not allow even a single form of Haraam pleasure to sway us away from You.

- O Allah! Since we are sacrificing our very lives for You, instill Your love in our heart and soul whereby every single thing in the entire world becomes meaningless and valueless in comparison to You.

- O Allah! Grant us the ability to obey You. Grant us Your perfect love whereby we do not displease You for even a single moment of our lives.

- O Allah! Let us not sacrifice ourselves and die over that which has no value.

- O Allah! If we do happen to sin then grant us the ability to turn to You in repentance, because there is no Allah besides You to whom we can turn to.

Ameen

واخر دعوانا ان الحمد لله رب العلمين
وصلى الله تعالى على خير خلقه محمد واله
وصحبه اجمعين برحمتك يا ارحم الراحمين